THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"*Glory to God in the highest, and on earth peace, good will towards men.*" Luke 2. 14.

"*How beautiful are the feet of him that publisheth Salvation.*" Isa. 52. 7.

VOL. II. SATURDAY, MARCH 27, 1824. NO. 2.

A DISCOURSE

ADAPTED TO THE CHARACTER OF WASHINGTON, AS A POLITICAL SAVIOUR OF HIS COUNTRY, DELIVERED ON THE MORNING OF THE 22D OF FEBRUARY, 1824, IN THE 2D INDEPENDENT CHURCH OF CHRIST, CALLED "UNIVERSALIST," AT CALLOWHILL STREET, IN THE NORTHERN LIBERTIES OF THE CITY OF PHILADELPHIA.—BY REV. WILLIAM MORSE.

"Quid est, quod quisdam aut illo dignum, aut vobis novum, aut cuiquam inauditum possit affere?"—CICERO.

"*And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a* SAVIOUR, *and a great one and he shall deliver them.*"—Isaiah 19, 20.

Amongst the countless causes which have existed, and which do still continue to exist as obligations of gratitude to the Supreme Author of our *being*, are what may be denominated *national* blessings. Such are blessings calculated not only to benefit individuals, in the most humble and secluded walks of life, but which tend highly to augment the public peace, to promote and increase its true interests. Man by nature was formed for society; being capacitated for moral and religious improvement, in proportion to the privileges he enjoys for cultivating his understanding, expanding his mind, and enlarging his views; he must in a great measure depend on the good and wholesome laws of his country, for the attainment of these desirable ends.

The wise formation of the government under which he resides, may be considered as one of the most fruitful causes of his progression in knowledge; hence the flourishing condition of the community, with which he stands immediately connected, ought ever to be viewed by him as one of the richest and best of heaven's gifts.

From a variety of circumstances that might be enumerated, if it were necessary, but more especially from one which I will not fail to mention in this discourse; I can assure you, my respected brethren and friends, that I am not insensible of the difficulty of addressing you on an occasion like the present.

On a subject which has for its ultimate object the exaltation of the character of Almighty God, by a feeble though sincere and heart-felt wish to pourtray his unbounded goodness, and immortal love in the revelation of his will to his moral offspring;—in an undertaking like this, it must be expected that I shall fall vastly short of performing what, in the estimation of some, might justly be considered as indispensable.

Let us now attend to the words of the inspired prophet, and endeavour to elicit therefrom a few truths, which will, in their proper tendency, inspire in our hearts a disposition to render unto God that true reverence, and sincere gratitude which is his just due, for the multitude of blessings, both temporal and spiritual, with which our lives—ourselves, as individuals—and our common country have been so signally distinguished.

"And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord, because of the oppressors: and he shall send a *saviour*, and a great one, and he shall deliver them."

As I shall briefly hint at the well known merits and virtues of the illustrious Washington, in the discussion of this text, I must beg the privilege of departing, in some measure, from the common track. Your attention, however, in the first place, is invited to a consideration of the proper import of the word *saviour*, and its scriptural use.

Let us endeavour to ascertain the true import of the word *saviour* in the expression, "and he shall send them a *saviour*, and a great one."

The word *saviour* may, and indeed undoubtedly ought, in the passage now under consideration, to be taken in at least a two-fold sense.

If any weight can be given to the opinion of the justly celebrated Dr. Lowth, on this particular, we are warranted in the

conclusion that the word *saviour*, in this passage, as far as it relates in a special manner to things of a temporal nature, refers to Alexander the Great, who was king of Macedonia; and his immediate successors, the Ptolemies; yet, in reference to a *spiritual Saviour*, the prophet no doubt alluded to Jesus Christ the ever blessed Son of God.

In the chapter of which my text is a part, the prophet seems evidently to have reference to several circumstances;—

1. To the army of Sennacherib, which was destroyed, and by which the Egyptians were freed from a powerful enemy; their country however soon became a prey to intestine broils, that ended in anarchy, and in the division of the kingdom among twelve tyrants.

2. To this succeeded the sole dominion of Psamitichus for fifty-four years.

This being followed by the conquest of Nebuchadezzar, which again gave place to that of the Persians under Cambyses the son of Cyrus. The tyrannical yoke of the Persians became so grievous, that the conquest of them by Alexander, may with great propriety, be considered as a deliverance into Egypt, which he, and his successors greatly facilitated.

The propagation of the true religion in Egypt and Syria under Alexander, and their prosperity as nations, appears to be what is clearly pointed out in many places in this prophecy.

In the time of Ptolemy there was no less than one million of Jews in that country, who all worshipped the God of their fathers; and by their exertions to spread the knowledge of him, they prepared the way for an early reception of the glorious gospel of salvation and immortal life, which has been exhibited to the world through the medium of the great Saviour of mankind.

The dispersion of the Jewish nation down to this day, may be considered as under the immediate direction of the Almighty, and will, no doubt, be overruled by him in a manner which will terminate in the most happy effects to the world.

We discover from what precedes, that it was customary to call certain distinguished men *saviours*; the propriety of which, may be clearly shown from the authority of sacred writ. The word *Saviour*, in its highest and most exalted sense, signifies the eternal God—see Paul's 1st epistle to Timothy, (iv. 10.) "For therefore we both labor and suffer reproach, because we trust in the living God, who is the *Saviour* of all men, especially of those that believe."—See Luke i. 47. where Mary observes "My spirit rejoiceth in God my Saviour."

In both of the above passages, as well as numerous others which might be quoted if it were necessary, we find the term saviour applied to the Supreme self-existent and omniscient God.*

I will refer you to one passage more, where the word in like manner applies to Jehovah, Isa. xliii. 11. "I am the Lord,† besides me there is no Saviour." In its highest sense, therefore, we are assured from the language of the inspired writers, that the word *Saviour* alludes to the all-wise Governor and Creator of all worlds.

In a great variety of passages we find the word *Saviour* applied to the Son of God—the Lord Jesus Christ—see John iv. 42.—The Samaritans who were conversing with the woman who had said to them, (referring to Christ) "He told me all that ever I did," when they answered her, "Now we believe not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ the Saviour of the world:" Again, 1st epistle of John, we read thus concerning Jesus Christ: "And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world."

But whenever in the scriptures the term *Saviour* is used in relation to Jesus Christ, we are to infer, that he, through the power of God, is our spiritual *Saviour*, and that whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

Having shown you that the word *Saviour* as used in various places in the scriptures, has reference to the Supreme Father as the original *Saviour*, and to Jesus Christ as the only Mediator between God and men, I now proceed to show that the word may be applied to any distinguished individual, whom God in his wise providence has seen fit to raise up for the purpose of effecting the deliverance of any people or country, from oppression and slavery.

The word is found to occur in the plu-

---

* The word rendered God in the two above mentioned passages, is *Theos* in the Greek text.

† See Septuagint, where the word rendered Lord, is *Theos*.

ral number but twice in the Bible, Nehemiah ix. 27. "And in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them *saviours*, who saved them out of the hand of their enemies:" For the other passage where *saviours* is found, see Obadiah 21. "And *saviours* shall come up on mount *Zion* to judge the mount of Esau; and the kingdom shall be the Lord's."

In both places to which I have just alluded, *saviours* have reference to *certain eminent leaders* whom God was pleased to qualify for a distinguished station, as being those, who, in the divine economy should be successful against their enemies.

The word *saviour* was plainly used in these instances in relation to *certain men*, who actually went out, to war against the enemy. It is equally plain that *saviour* may apply to any great general, who has been instrumental in saving his country from desolation, as that the word *Lord* can apply to *man*, and we surely have scripture authority for such a mode of expression—Gen. xviii. 12. Sarah called her husband "lord," using it undoubtedly in this case as a term of respect.

If, however, it were ever allowable to use the term *saviour* in relation to any man, who has gone forth against an invading foe in defence of his country's rights, may we not assert that claim and apply the word *saviour*, in a political sense, to the sage father of American liberty; who was no doubt raised providentially for this all important purpose?

I now come where I am sensible that the pens of the ablest writers, both of our own and other countries, have been employed, and from this consideration would gladly forbear to pursue my subject further—but when I reflect on the *high privileges*, which, in common with my countrymen I now enjoy, in consequence of that *freedom* which was *purchased* with the *blood* of so many of our *venerable fathers*, I feel an almost irresistible impulse to urge me forward.

On the 22d of February, (N. S.) 1732, was born the renowned Hero of Mount-Vernon—and before he attained his twentieth year he was appointed to offices of confidence and public trust.

To give a general detail of his life must be submitted to the wise and impartial historian, being that which would exceed my present limits, and be incompatible with the object of this discourse.

But, without tracing the steps of this great man from the time he commenced his public *career*, to the close of his *invaluable services* to his country, may we not be permitted to say, (judging by his fruits, the only proper criterion,) that in him were *concentrated* every quality necessary to constitute the *true christian*, and the man of *genuine* greatness?

To compare *Washington* to a Hannibal on account of his deep penetration and sagacity, or to a Scipio for his moderation and prudence, I would be pronouncing on him little more than common praise.—To compare him to many *Heroes* whose false ambition has urged them furiously on, to *crimson* the *earth* with the *blood* of *unoffending thousands*, would be shamefully to misrepresent and disgrace his character. We can only, therefore, say, that his *exploits* were alone worthy of himself, and will remain as a testimony of his wisdom, and as examples of his superior moral worth to the latest times.

(*Concluded in our next.*)

FREE INQUIRY.

Free inquiry in religion, is essential to the virtue of a character. The virtue of man consists in his making use of all his own faculties, not in believing that other men have made a virtuous use of theirs. Now, it is possible, a man may make use of all his faculties, and yet not be able to perceive the evidence of some opinions, which are called articles of faith, and consequently he may doubt the truth of those articles, yea, it is necessary to the virtue of his character, that he should doubt them; for it is not in his power to believe without proof, and it would be unjust to profess to believe what he does not believe. Let us not be so weak as to imagine, that a man cannot think justly unless he thinks as we do. Let us allow that his justice consists in thinking, and reasoning and acting, as well as he can, and that he is accountable for all this only to *one master, even Christ.* As freedom of thought is the parent and guardian of all virtue, so the want of it is the nurse of all vice, and particularly to that general disposition to all sin, I mean, servility. A low servile soul, habituated not to think for itself, but to be led by a guide, is prepared for the commission of any crime, or the belief of any absurdity, that a mercenary guide may find convenient to enjoin. Were I disposed to sink a soul into the lowest de-

gree of wretchedness, either as a citizen of the world, or as a member of a church, I would inculcate with all my might a spirit of servility, and that would answer my end better than any other method in the world. I would not shock a man with the sounds of perjury and blasphemy, impiety to God, and injustice to man: but I would gently inform him that he was a poor depraved foolish creature, not able to judge between good and evil, truth and error, and that he would discover great arrogance if he thought otherwise; but that I was a wise and a sacred man, wishing well to his soul, and that by believing what I said to be true, and by doing what I directed to be done, he would be pious, and safe, and happy. There is, therefore, no virtue, but a great fund of iniquity in implicit faith.—*London Universalist Magazine.*

HERALD OF SALVATION.

SATURDAY, MARCH 27, 1824.

ELIAS SMITH.

We have frequently observed much exultation among christians whenever any one renounces his opinions and connects himself with another sect. We have sometimes seen great importance attached to such an event, as though it added something to the *evidence* of the faith last embraced. This we consider erroneous. For though every one, who supposes himself in the belief of the truth, and who wishes well to his fellow creatures, is desirous to have others brought into the knowledge of the truth he enjoys; still it is a self-evident fact that truth is entirely *independent* of man's opinion. Besides this, such exultation is very impolitic, for it often subjects people to the extreme mortification of seeing others thus groundlessly triumphing over them. If we have been correctly informed, some, in this vicinity, have considered Elias Smith's renunciation of Universalism a matter of great consequence. The following letter from him will probably cause them to regret that they ever attached so much importance to his real or supposed renunciation of Universalism. Though it may be somewhat difficult to account for all the *changes* of mind which Mr. S. has experienced, yet it is evidently honorable for any one to renounce an opinion upon conviction of its erroneousness.

GENERAL CONCLUSION,

OR,

THE CONCLUSION OF THE WHOLE MATTER.

"*But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets; and have hope towards God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and of the unjust.*"—Acts xxiv 14, 15.

In almost every age of the world, it has been the lot of public men, to suffer by evil report and good; to be considered as deceivers, and yet true. This Paul well knew, while engaged in preaching the truth as it is in Jesus. Though a faithful servant of God, yet by his brethren the Jews, he was represented as a pestilent fellow, a mover of sedition, mad, beside himself, and an *heretic*. This last charge he readily confessed; but his heresy, he declared, contained in it, worship as his fathers worshipped, belief in all the prophets, with an hope of the resurrection of all men, just and unjust.

Almost every denomination of religious people have charged each other with heresy; and there is scarcely a minister on earth but has been more or less charged with heresy. It has been the writer's lot to share largely in this charge, from various directions.

My first knowledge of what is now called doctrine, was what is named *Calvinism;* or that God had pre-determined the eternal salvation of a few, and excluded from the possibility of salvation, all others of the human race. This system was too *narrow* and *short* for my mind, and altogether opposite to the manifestation of God in all his ways to men.

The second step, or advance of my mind was to what is now called *Arminianism;* or that God loved all; that Christ died for all; and then left it to men, whether they would be saved or not. This in my mind, left all at uncertainty—as to coming at the knowledge of the truth, or in the end obtaining eternal life.

Viewing the broad foundation laid in the love of God; the fulness of Christ; the situation of all men; the extent of the prophecies and the promises, I was led to conclude that it would be as much wisdom in God to save all in the end, as it was wisdom to make and preserve them in this world, and give them all things richly to enjoy.

The two first systems, have in times past been termed *heresies*, yea, damnable heresies; but those days are past, and these systems have by age become popular; they are now called sound doctrines, "*The doctrines of grace;*" but the last, that every man shall be presented faultless—this, is considered damnable doctrine; the doctrine of devils; licentious doctrine, a doctrine calculated to lead men by millions to endless misery! So great an heresy, that all who believe it, believe a lie, and must be damned forever.

Into this *heresy* my mind was pleasingly led, by believing all things written in the law and the prophets, who uniformly declared "*the restitution of all things*"—when the mystery of God shall be finished;—in this I lived, and this I preached, six years, having hope towards God, as it respects the resurrection of all men to glory, honor, immortality and eternal life.

From various causes, separate from the scriptures (about six months ago) I gave up the doctrine as *doubtful*, and endeavored to preach a limited salvation; but never preached endlesss misery; a doctrine not named in the Bible. While laboring to work my mind into a partial doctrine—I was obliged to pass by all those glorious prophecies, which speak of endless blessings to all nations—and in the time, took particular notice of the situation of people who thought mankind would be eternally separated, and a part miserable forever. I saw them divided among themselves, and miserable with all their religion.

After a long struggle, as Nebuchadnezzar said, my understanding came unto me, and all appeared plain. My mind is now more clearly instructed than ever in this glorious truth; ☞*That God has given Jesus power over all flesh, for this purpose, that he should give* ALL FLESH *eternal life.* The following are some of the reasons for thus believing:

1. This accords with the manifestation God has made of himself to all nations, in all ages of the world. The sun rises and shines on the evil and good, and the rain is sent on the just and unjust. All are in this life treated as his creatures, and as the children of love. These things cannot be denied. This is his witness to all nations;—He does good to all, sends them rain and fruitful seasons, and fills their hearts with food and gladness. He cannot deal otherwise with all men in another state, unless his mind towards men is changed. He is of one mind, does according to his will; is the Father of lights, with whom there is no variableness, nor shadow of turning.

2. A belief in the eternal salvation of all men, or that they will be delivered from sin, misery, mortality, and death, best agrees with the condition of all men. All are God's offspring; he is the former of our bodies, and father of our spirits; the God of the spirits of all flesh; all souls are his,—all are under sin—all have gone out of the way—He has concluded all under sin, that he might have mercy upon all. All are in one condition by nature, and to save a part, and reject the remainder, or leave them to work their own ruin, would be partiality, and contrary to that wisdom from above, that is "without partiality."

3. This belief agress with the desire God has implanted in the hearts of all good men, or such as have come to the knowledge of the truth in Jesus. All men who pray in the Holy Ghost, pray that they may be saved. He who has taught them thus to pray, must design to answer that request which he has taught them to make.

4. This belief gives us encouragement for the most wretched and miserable. It includes the chief of sinners, and though they may be our enemies, yet we are led to love them, knowing God loves them, and that he will finally make them his friends and ours, and bring them where they shall enjoy him, and all others.

5. This belief leads to the destruction of that spirit of party, persecution, and want of love to each other, which is so manifest among sectarians and limitarians in every part of the world, where people profess to believe in partial salvation.—This leads us to ask, "Are we better than than they?" "Is he the God of the Jews only? Is he not the God of the Gentiles also?" This leads men to unite in great things, and not to divide on account of things in themselves indifferent.

6. This belief leads us to honor God, as the Saviour of all men, and to view Christ as the Saviour of the world, not only in word, but in deed and truth. And it is the best calculated to lead men to repentance, faith, and obedience, of any doctrine ever preached to mankind.

7. The *restitution* of all things is what all the prophets spake of since the world began. This is the general testimony of

all the Scriptures. To Shiloh shall the gathering of the people be. In Christ shall all the nations of the earth be blessed. "Men shall be blessed in him, all nations shall call him blessed." "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. All they that be fat upon the earth shall eat and worship; all they that go down to the dust shall bow before him; and none can keep alive his own soul." Psalm xxii. 27, 29. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things—He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." Isa. xxv. 6–8.

The Scriptures foretell an end of transgression and sin—That all shall be gathered together in one in Christ—That all in heaven and earth shall be reconciled in Christ—That all shall in Christ be made alive, who die in Adam; and that all who have borne the image of Adam shall bear the image of Christ—that all shall bow before him & confess him Lord to the glory of God, and that every creature in existence shall, to the approbation of the four and twenty elders, sing, Worthy is the Lamb. That God's will shall be done on earth as in heaven. This cannot be, until there shall be none sinners, none mortal, or dead.

How glorious! how suitable to man! How honorable to God! In what harmony with the angels' song! In what harmony with the Saviour's declaration, to give all flesh eternal life.

> "Here will I set up my rest,
> My fluctuating heart,
> From the heaven of his breast
> Shall never more depart."

These things are faithful and true, and will stand forever.

Many are now waiting for a communication from me, through some public paper; this is what my mind is settled upon as the *truth* contained in the Scriptures. I have no war with any man, nor with any sect or denomination; they are all God's offspring, and included in the number to be blest in Christ Jesus. I do not belong to any limited sectarians on earth, but to the general assembly and church of the first born that are written in heaven.

It is my choice, and my greatest happiness to be reckoned among those *preachers and believers* who preach and believe Christ will save from sin and death, Adam, Eve, and all their descendants, and hope so to live, that my connexion with them may be for our mutual good, and the increase of the knowledge of that grace which more abounds than sin.

May the preachers of this "good tidings" "be ever clothed with salvation"—may these watchmen see eye to eye, lift up their voices and sing for joy of heart. May all believers in this true grace of God, prove by their conversation and lives, that the doctrine they embrace is the doctrine according to godliness.

May knowledge increase, hurtful divisions be done away, all unite to crown the Saviour of the world—LORD OF ALL.

ELIAS SMITH.

Boston, Jan. 19, 1824.

NEW PUBLICATIONS.

We rejoice to witness the extension and increase of the spirit of candid inquiry, which is prevailing throughout our country. We have received the first No. of a new publication, entitled "*Messenger of Peace*," printed at Hudson, (N. Y.) edited by Rev. R. Carrique, formerly editor of the Religious Inquirer. May this "*Angel* of Peace" be abundantly successful in promoting "peace on earth, and good will amongst men."

We are happy to state, that a new Periodical Publication, has been commenced in Rochester, (N. Y.) edited by the Rev. J. S. Thompson. With respect to this work, our opinion corresponds with that of the Editor of the *Gospel Herald*; "Considering the location of this Magazine, and the ability of the Editor, it is keeping within bounds to say, that much may be expected." ☞ Subscriptions for the above papers, received at this Office.

Prospectus of the Rochester Magazine, and Theological Review, published at Rochester, N. Y.; consisting of Lectures, Essays, and Biblical Criticisms. Rev. J. S. Thompson, Editor.

"Keep your mind open to receive truth, and never set limits to your improvement."

The Editor like the Angel in the Apocalypse, makes his debut on the theatre of the Theological world, with a key and a great chain in his hand; by the one to unlock the deepest labyrinths of mystery, that the smoke and noxious vapours, which have long darkened our intellectual atmos-

phere, may be no longer inhaled ; by the other to bind the airy fictions, that ghosts of fancy may no longer walk unavenged among us, making fools of nature to shake most horribly. Armed with the panoply of truth, he shall occasionally sling a smooth stone at the forehead of error, cast a look at the sanctity of king James, and scrupulously examine the inspiration of our English Translators.

Like the bee, he intends seasonably to extract honey from the flowers of Literature, and adorn his work with the best sayings of the learned and wise. To every son of Adam he shall hold out the olive branch, indicating dispositions of amity, saying to all who differ only in opinion, come and let us reason together ; whilst on the other hand his pages will administer due castigation, for the willingly perverse and stubbornly rebellious. In a word, as the work is designed to disperse the gloom of mystic delusion ; to loose the bands of superstition, and pour celestial light on the eye-balls of the bewildered mind ; the friends of science, Theological inquiry, and pure Christianity, are earnestly solicited to patronize its publication.

As the Editor is a firm Unitarian Universalist, the natural tendency of his efforts shall be to maintain the Divine unity and benevolence. Notwithstanding the pages of the R. M. shall be open to the learned and liberal of every denomination ; but nothing hastily conceived, incondite, or rudely expressed shall ever be admitted.

To his brethren, at a distance, he begs leave to observe ; this production, like the globe we inhabit, arose out of the chaos of jarring elements, unexpected and unpremeditated by those for whose use it is designed. The leaven of European inquisitions beginning to ferment in this vicinity, produced alarm in the true sons of Columbia, which induced them, instantaneously, to adopt means of defence.

Published monthly, at $1, per annum, payable in advance. Every agent or company who remits $5, shall have six copies.

Universalist Periodical Publications.

The following is a list of Universalist periodical works, published in the U. S.

Universalist Magazine, published weekly at Boston, quarto, $2 50 per annum.—Rev. H. Ballou, H. Ballou, 2d, and Tho's Whittemore, Editors.

Gospel Herald, published weekly at the city of New York, 8 pages royal octavo, $2 00 per annum.—Mr. Henry Fitz, Editor.

Religious Inquirer, published semi monthly, at the city of hartford, (Conn) 8 pages royal octavo, $1 00 per annum.

The Gazetteer, published weekly, at the city of Philadelphia, 8 pages quarto, $3 00 per annum. Rev. Abner Kneeland, Editor. This paper commenced on the first of January last ; but is considered a continuation of the "Philadelphia Universalist Magazine," which was discontinued some months since, in consequence of the temporary absence of the editor.

Christian Repository, published once in 2 months, at Reading, (Vt.) 48 pages duodecimo, $1 00 per annum.—Rev'd. S. C. Loveland, Editor.

Evangelical Repertory, published monthly, at Charlestown, (Mass.) 16 pages octavo, $0 75 per annum.—Rev. Edward Turner, Editor.

Herald of Salvation, published semi-monthly, at Watertown, (N. Y.) 8 pages royal octavo, $1 00 per annum.—Rev. Pitt Morse, Editor.

Gospel Advocate, published weekly, at Buffalo, 8 pages royal octavo, $2 00 per annum.—Rev. Thomas Gross, Editor.

Gospel Inquirer, published semi-monthly, at Little Falls, (N. Y.) 8 pages royal octavo, $1 00 per annum.—Rev. George B. Lisher, Editor.

Rochester Magazine and Theological Review, published monthly, at Rochester, (N. Y.) 16 pages octavo, $1 00 per annum.—Rev. J. S. Thompson, Editor.

Messenger of Peace, published semi-monthly at Hudson (N. Y.) 8 pages royal octavo $1 00 per annum.—Rev. R. Carrique Editor.

ORIGINAL ANECDOTE.

Not long since, a Preacher of Universalism was repeatedly sent for to attend a funeral, but could not be obtained. When the day arrived on which the funeral solemnities were to be performed, a messenger was sent to obtain a Calvinistic Preacher, residing not far distant. He was found at his own house, so much out of health, that he had deemed it inexpedient to attend his own meeting on that day.—He declined going on account of ill health, and turned to a *Deacon* of his church, (who was present) saying, "Deacon will you go and make a prayer at this funeral ?" "*No!*" says the Deacon, "*I WON'T, they have sent several times after a Universalist, and now*

they may go without!" "If that is the case," said the Clergyman, "I will go." He accordingly attended the funeral services.

Reader, which of the above named persons, conducted the most christian-like and honorable?

POETRY.

REASON AND THE PASSIONS.

Formed in pure celestial fashion
From a piece of nether earth;
Warmed by many a glowing Passion,
Man in Eden took his birth.

Love was lovely, Anger holy,
Joy all heavenly and serene;
Fear was filial and lowly,
Hope lit all the future scene

Every passion shed a pleasure
Through the pure untainted soul:
Each possessed its rank and measure,
Heavenly Reason swayed the whole.

Satan came, and whispered treason
All against her gentle sway;
Then the Passions spurned at Reason,
And they wandered each their way.

Love chose Folly, Anger Madness,
Fear had Guilt to be her guide;
Joy walked arm in arm with Sadness,
Hope had Envy at her side.

Reason wandered all forsaken:
When she sang her sweetest song,
Not a Passion would awaken,
Through the mutineering throng.

Blind to her celestial beauty,
Deaf to her celestial strains,
Deriding every call of duty,
They strolled along the world's drear plains.

Turn, ye wanderers—list to Reason!
Sad—you will be happy then;
You have walked in woe a season,
Stinging all the breasts of men.

Reason, or Religion, calls you,
Let your wayward warnings cease;
Then whatever ill befalls you,
All your influence will be peace.

Hope and Fear aud Anger yonder
Cannot pass, but here must die:
But love and Joy entwined will wander
O'er the bright fields of the sky.

So the mortal Passions ever
Will inspirit man below,
And the deathless Passions never
Cease in heavenly souls to glow.

SATURDAY EVENING.

The past week is fled, and the evening is come,
That precedes the sabbatical rest;
Like the days of the years, now departed and gone,
Like the sun that descends to the west.

Like a voice from the grave, bidding mortals beware,
Of the waste of the hours as they fly,
Time silently warns us to watch and prepare,
For the moment he calls us to die.

Each year, and each month, and each day like a friend,
In the language of wisdom convey
Some type of the shadows of death, that attend
On the steps of the aged and gay.

Oh! who then can think of the week that is gone,
That precedes the sabbatical rest,
And not call to mind the repose of the tomb,
As he sees the sun set in the west?

Selected.

AWFUL WARNING.

In Goffstown, (N. H.) Mr. Benjamin Stevens, aged 68, fell dead, while in the act of carrying a quarter of meat as a *present to his minister*.

We give this in orthodox style. Preachers of terror convert the most common occurrences into judgments. Now we have as good authority for saying this man died in consequence of carrying meat to give his *minister*, as they have for their *Awful Warnings*. However, we are bound in justice to say, that the deceased was engaged in a laudable employment, if his minister was *poor*. If the case was otherwise, we do not conceive the sin to be so heinous as to call for the special interposition of offended Heaven.

FOR SALE

At this office, PROPHECY FULFILLED, or, Destruction of Jerusalem and dispersion of the Jewish people at the second coming of Christ. Delineated in a discourse from Thess. 1. 6, 10, delivered at Rochester, (N. Y) Nov. 24, 1823. By Rev. J. S. THOMPSON.

PUBLISHED SEMI-MONTHLY AT WATERTOWN, N. Y. AT $1 00 PER ANN. PAYABLE IN ADVANCE. W. WOODWARD, PRINTER.